and lying about on the floors. The only weapon is the bow, invariably called the Dondos make themselves from the hunter tree (*Dondos sp.*); it is about 5 ft. long and the bowstring, too, is made from part of the plant (fig. details). Arrow-shafts are made from the *Acrocomia* and *Astrocaryum* trees, or from bamboo, whereas arrow-heads are bought from the Ouaili, and are of the Ouaili patterns. Arrows are worked in extreme cases of need. Arrow guards are made from the outer bark (*Acrocomia*) (fig. details).

Basketry

Making baskets, hunglet, is a common occupation of Dondos women. They are made from fibre of the palmate monkeep palm, *Astrot*, and sewn with bast made from a plant called *Apparendo*. The technique is a spiral foundation with a flat fibre gradually overlying rod, of the simple over-and-under type and two-step variety, the stitches being spaced out and not close together.

Miscellaneous

Salt used to be made from the ashes of the plant *Apparendo* (vanilla aeroptiloba). Red and white earth is found near Tambarma on the east of the Dondos country, and men go in parties of four or five to dig it, carrying home the earth in large basket bags, mainly in order to sell it to the Ouaili tribe, to 1936, gave them 2s. a bag. Red earth, *arotuat*, is mixed with fat or grease oil for rubbing on the hair; white earth, *arootat*, has magico-religious uses. For carrying a number of small objects a carrying-net called *bibaddo* is used; it is made of a pair of oval rims 2 ft. 6 ins. long with pieces of bark stretched across them, somewhat resembling a pair of tennis-racket rackets. These are sometimes used by the Ouaili.

Beliefs and Customs

Religion

Adeito, the sun, is recognized as a being that can supply or withhold the needs of people: *Ado, ajaiyo jamyeh*, "*Ado*, fill us with meat," is a common prayer. Some say that *Arawa* the moon is his sister, others that she is his mother. Besides *Ado*, it is believed that there is a being called *Idri*, the thunder, who produces rain, and "the rainbow is his arm which draws up water for him." The Dondos also believe in spirits, good and bad, both of which are called *mwandos*, a word which includes the *mili* (ancestral spirits) and *mwandwandi* (evil spirits) of the Ouaili. The ancestral spirits have the same significance and functions as those of the Ouaili, and though they punish the living for doing evil, they are otherwise friendly and visit the living, according to the bodies of snakes, both to see their people and to get food in the form of *bikwarb* (honey and sweet); spirit-snakes should not be killed.

Divination

The Dondos appear to have no diviners of their own, and when they have recourse to divination, as in cases of illness or witchcraft, they go to Ouaili diviners of the type called *adeyaut*, by whom they are charged a small fee. The people called *arbaiyat* (pl. *arbaidi*) among the Dondos are no more than healers or physicians who prepare healing medicines from trees and plants. Although the Dondos have a reputation among other tribes as powerful rain-makers, they themselves say that they have no rain-makers, which is probably true.

Death and Burial

Very old men and women are buried in narrow holes about 5 ft. deep in which the bodies are laid full length wearing their clothes; one year after an old man's death his children plant a branch of *mahajirat* (*Dracaena sp.*) on his grave and let it grow. Other people are laid out for the funeral, both sexes on the right side with

[illegible]

differ little from that used by the Maasi and many Bantu tribes. This one is, primarily, a tool and not a weapon. They also carry the usual Maasi club, which they call *rungu*.* This club is used indiscriminately as a throwing or hitting weapon. The Dorobo are excellent shots with it, but are more expert with the bow. The latter weapon they seem to venerate; they are for ever holding archery competitions among themselves, and it is an uncommon sight to see a Dorobo devoutly swinging the bow-string of his bow (often little shorter than himself) and deriving obvious pleasure from the sound produced thereby.

A skin bag or bottle, of the usual Maasi pattern, is used to bring home honey collected in the bush. The Dorobo carry this, when full (the same remark applies to any other load), by means of a strap of bark or leather round the forehead. The load hangs between the shoulder-blades in the usual Maasi fashion.

The *Maasai* and *Dorobo* Languages

(A comparative list of numerals, words and tenses, with the equivalents in Maasi and Dorobi.)

The following symbols or marks have been used to assist in the correct pronunciation of the numerals and the short lists of words and tenses given. They have also been used throughout the text. Most of them are used as in Hollis's well-known works on the Maasi and Nandi.

The symbol ~ when superimposed denotes that the *ng* occurring in the word has the same sound as the English *singer*. In cases where it does not appear the *g* is hard.

A diæresis has its usual grammatical significance.

' denotes that the letter beneath it is definitely accented.

" denotes a long open vowel. *ai* has been used in some words to denote an intimable, long, drawling sound.

An elevated letter (as in *dolo*) denotes that the letter in question is barely perceptibly sounded.

Where ' appears over a vowel, it means that the letter has a

* This club is almost always made of the wood of a tree called by the Maasi *O-rorua*. According to the authority quoted in Hollis, this tree is the wild olive (*Olea chrysophylla*). *O-rorua* only also means the heart-wood of a tree (Hollis).

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[illegible]

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d. Cattle

[illegible]